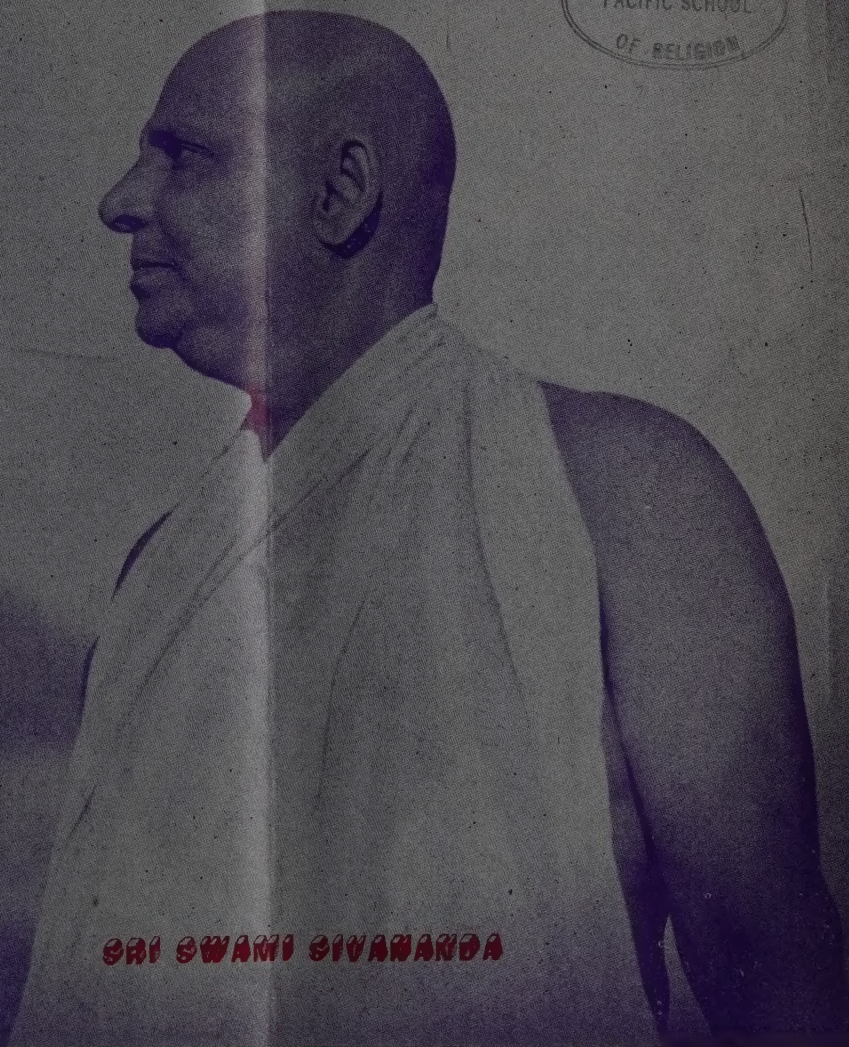
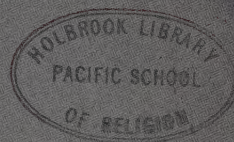


THE DIVINE LIFE

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY



SRI SWAMI SIVANANDA



CONTENTS

	Pages
1. Gospel of Sri Krishna	169
2. Every Action a Step in Yoga	—Sri Swami Sivananda ... 170
3. Light on Meditation	—Sri Swami Sivananda ... 172
4. Upliftment of Mind	—Sri S. N. Rao ... 173
5. Sanskrit, the Unifying Link in Indian Culture	—Dr. S. Radhakrishnan ... 175
6. Svetasvatara Upanishad	—Sri D.S. Krishnaiyer ... 177
7. Swami Sivananda on Students and Culture	... 178
8. Vivekachudamani	—Sri Swami Narayananda ... 179
9. Conditioned Reflexes and Awakening of the Spirit	—Sri Manohar S. Kelkar ... 182
10. Jambukumara	—Sri Puran Chand Samsookha ... 186
11. Book Reviews	... 188
12. Ashram News and Notes	... 191

31st August 1958
 Sri Swami Sivananda
 Natalial Advise
 W H O
 New Delhi

That bliss which one attains
 through meditation and Samadhi
 cannot be described in words
 In Samadhi the mind is absorbed
 in the Absolute. The distinguishing
 Seer, seen and seeing vanish.
 The Sage has double consciousness.
 He beholds the whole world
 within himself and works for the
 solidarity of the world.
 May you be established in the
 superconscious state. Sivananda
 May love bless you

RELIGIOUS CALENDAR

[Sivanandanagar]

16th August to


15th September 1958

AUGUST

- 19 Naga Panchami
- 20 Kalki Jayanti
- 21 Saint Tulasidasa Jayanti
- 25 Ekadasi
- 26 Pradosha Puja
- 28/29 Purnima
- Upakarma ;
- Rakshabandhan

SEPTEMBER

- 5 Sri Krishna Jayanti; Saint Jnaneshwar Jayanti
- 8 Seventy-second Birthday of Sri Swami Sivananda
- 9 Ekadasi
- 11 Pradosha Puja
- 13 Amavasya
- All-Souls Day



DIVINE LIFE

Volume Twenty

August, 1958

Number Eight

GOSPEL OF SRI KRISHNA

(From The Bhagavadgita)

I will declare that which has to be known, knowing which one attains to immortality, that beginningless Supreme Reality is called neither being, nor non-being.

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, it exists in the world, enveloping all.

Shining by the functions of all the senses, yet without any of the senses; unattached, yet supporting all; devoid of qualities, yet the experiencer of qualities; without and within all beings, the unmoving and also the moving.....and undivided, yet it exists as if divided in beings; that is to be known as the supporter of beings.

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless, and ancient, He is not killed when the body is killed.

BALANCE OF MIND

He, whose mind is not shaken by adversity, who does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady wisdom.

Alike in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, to whom the dear and the undear are alike, firm, the same in censure and praise, the same in

honour and dishonour, abandoning all undertakings,—he is said to have crossed beyond the qualities born of nature.

Serene-minded, fearless, firm in the vow of a continent, having controlled the mind.... free from the longing for all objects of desires, then, it is said "he is united."

VIRTUES TO CULTIVATE

Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, self-control, fearlessness, purity of heart, steadfastness in knowledge and Yoga, alms-giving, control of the senses, sacrifice, study of the scriptures, austerity, straightforwardness, harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness, vigour, fortitude, absence of hatred, absence of pride,—these belong to one who is in a divine state.

The contacts of senses with objects, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; bear them bravely.

When a man is not attached to sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga.

ACTION WITHOUT ATTACHMENT

Verily, it is not possible for an embodied being to abandon actions entirely; but he who relinquishes the fruits of actions is, verily, called a relinquisher.

Thy right is to work only, but never with its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction.

Perform action, being steadfast in Yoga, abandoning attachment, and balanced in success and failure.

Content with what comes to him without effort, free from the pairs of the opposites, and envy, even-minded in success and failure, though

acting, he is not bound.

He attains peace, into whom all desires enter as waters enter the ocean, which, filled from all sides, remains unmoved,—but not the desirer of desires.

Even if thou art the most sinful of all sinners, yet, thou shalt, verily, cross all sins by the raft of knowledge. As blazing fire reduces fuel to ashes, so does the fire of knowledge reduce (the bondage of) all actions to ashes. Verily, there is no purifier in this world like knowledge.

Fly unto Him alone for refuge, with all thy being; by His grace thou shalt obtain the supreme peace, the eternal abode.

Sri Krishna Janmashtami Message

EVERY ACTION A STEP IN YOGA

(Sri Swami Sivananda)

When the clouds of fear, uncertainty and tension do not seem to disperse from above the horizon, when the life of man is ruled by passion, greed and hatred, the message of the Bhagavad-gita pierces through the gloom as a bright ray of hope and inspiration and courage. The essence of that message consists in its being based on a spiritual sense of values and a correct perspective, undistorted by egoism and selfishness.

It is the gospel of non-attachment, immanence of the spirit, immortality of the soul, divine knowledge, devotion to God, control of the mind and the senses, and selfless action, that constitutes the true ideal of life, an ideal which is conducive to a synthetic, harmonious and all-round development of the individual. The fulfilment of this ideal is the greatest Yoga in every human life, and the highest duty of man.

RIGHT PERSPECTIVE

The body is perishable, the mind is imperfect and a conglomeration of desires and cravings, the scopes of the senses are limited, and all objects that one sees are transient; but the spirit alone is real, eternal, and free from all duality. Knowing this, one should not get attached to the body, mind, senses and the objects of the world, and

should cultivate a true understanding of the nature of things.

Life is a process of divine worship. Life is interdependent. Since the one Lord dwells in all, one should not hate one another, hurt each other, or build up a barrier of pride, vanity and egotistic assumptions, separating one from the other. When the consciousness of the immanence of spirit dawns in one's mind, one can have no selfishness, greed, or hypocrisy. One cannot but be loving, friendly, kind, helpful and serviceable to others. That understanding must be cultivated.

ACTION IS UNAVOIDABLE

"Man winneth not freedom from action by abstaining from activity, nor by mere renunciation doth he rise to perfection. Nor can any one, even for an instant, remain really actionless; for helplessly is every one driven to action by the qualities born of nature." When action is thus unavoidable, the Gita-ideal is to be detached and selfless. One should perform one's duty, not as a "doer" but as an instrument of the Divine, without expecting any result thereof, for that is the look-out of God and because all expectations from an imperfect world are bound to cause disappointment and pain.

"He, who, controlling the senses by the mind, with the organs of action, without attachment, performeth the Yoga of action, is worthy. Perform thou right action, for action is superior to inaction, and, therefore, even the maintenance of the body would not be possible." Hence, when action is inevitable, it should be of the right type, done with the correct attitude and understanding of the values of life, and with the intention for the good of others.

YOGA OF ACTION

The Yoga of Action does not constitute merely in selfless service of others. Human nature being selfish and constricted, emphasis is laid on service of the suffering, the needy. That is important, indeed. But, more than that, the nature of one's daily life, one's thoughts, intentions, ambitions, mode of action, attitude towards himself, relations and others, that are of primary importance. Only when these have been transmuted into Yoga by right knowledge, self-control, detachment and selflessness, could one be called a Karma Yogi.

Every man is expected to be a Karma Yogi in his life, in whatever condition he be placed, for that is the only way out of all misery, anxiety, fear and conflict. If every man realizes that he is but an agent of God, not in a sense of domineering over others from a superior pedestal, but as a humble, dutiful, detached individual, with an ingrained feeling of fellowship and brotherhood, he can never be a cause of his harmony, dissension and bitter feelings. It is only when one is inordinately selfish, proud and egotistic, covetous, greedy

and discriminate, is such an image automatically reflected in others through a hostile response. Otherwise there is no reason why there should be mutual hatred, simmering anger, jealousy and tension.

VICTORY OVER LOWER NATURE

"The spirit is willing, but the flesh is weak." Everyone knows that it is wrong to hate another, hurt another, be violent, disruptive and selfish, but the power of the lower nature is so strong, that one is carried away in spite of all good intentions and lofty idealism. The spirit must be strengthened, the mind and the senses restrained, the will and determination buttressed, the heart purified, the lower nature sublimated through the process of Sadhana. Only then could the spirit achieve victory over the flesh.

The Yoga of Action thus begins with the culturing of the nature of man. In this process of culture, all spiritual practices are implied. Balance of mind is Yoga. Detachment is Yoga. Beholding the one God in all is Yoga. Serving the one God in all is Yoga. Practice of truth, non-injury and continence is Yoga. Performance of one's duty without attachment or desiring a good result thereof is Yoga. Desirelessness is Yoga. Following the path of righteousness is Yoga. Every action when done with right knowledge is a step in Yoga.

May you all imbibe this spirit of the Bhagavadgita and effect its best possible fruition in your practical life. May the blessings of Sri Krishna be upon all.

SRAMANIC AND BRAHMANIC CULTURES

What is called Hinduism is a synthesis of two distinct but constantly interacting cultures, the Brahmanic and the Sramanic. The broad distinctions between the two can be briefly indicated. From the ideological point of view, the Sramanic stands for experience and the Brahmanic for intellect. From the sociological point of view, the Sramanic culture considers society an aggregation of individuals and the Brahmanic regards it as a system of stratified classes. From the point of view of organization, the Sramanic culture believes in an egalitarian and democratic organization of society, while the Brahmanic cultural idea of social organization is that of Varnashrama Dharma, an organization which is marked at once by exclusiveness and stratification.

—Dr. B. Chand

LIGHT ON MEDITATION

(Sri Swami Sivananda)

WHAT IS MEDITATION?

1. Meditation is the uninterrupted flow of one idea of God.

2. Meditation is the royal road to everlasting peace and bliss.

3. Meditation is the key to intuition.

PRE-REQUISITES

4. You cannot practise meditation if your mind is full of desires, and if your mind is distracted by any external object.

5. If your mind is unruly, uncontrollable, if your heart is full of resentment and turbulence, there is no possibility of meditation for you.

6. He who has practised Yama, Niyama and Pratyahara will obtain the full benefit of meditation.

7. Meditation is not successful without discipline and devotion.

8. Concentration leads to meditation.

HINTS FOR SUCCESS

9. When Sattwa is predominant, the mind is calm and serene. Meditation becomes calm and steady.

10. Meditation must be done with great faith and keen interest. You will feel enriched and encouraged in the spiritual pursuit through regular meditation.

11. When you sit for meditation, resolve that "nothing shall shake or move me; I will not get up until I realize the Truth." This is the kind of determination, the faith in the ultimate achievement, which can bring the goal nearer to you.

12. Meditate on the nature of God, on His attributes, viz., omnipotence, omniscience, omnipresence, etc.

13. Meditate on Brahman who is endless, fearless, timeless, spaceless, birthless and deathless, free from old age, supreme and self-luminous.

14. Meditate regularly.

15. Sit for meditation at fixed hours.

16. Meditation should form part of your daily routine.

EXPERIENCES

17. In deep meditation there is a divine thrill in the heart, a unique joy and bliss.

18. In deep meditation you merge yourself in the innermost Self or Atma and attain the inner core of Divine Experience. The ego gets dissolved. The mind ceases functioning.

19. In meditation the whole mind is totally absorbed in one thing or ideal to the exclusion of everything else. The activity of the senses is totally withdrawn by the very nature of the absorption of the mind.

20. Meditation leads to Samadhi or super-conscious state.

FRUITS

21. Perfect peace, knowledge, serenity, steadiness, fearlessness, dispassion, Samadhi, insight, illumination are the fruits of meditation.

22. Meditation paves the way for perfection.

23. Meditation transforms man into divinity.

24. Meditation dissolves doubts.

25. Meditation opens the door of Moksha.

26. Meditation flows in a pure heart.

ON DIFFERENCE OF OPINION

If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do. If someone maintains that two and two are five, or that Iceland is on the equator, you feel pity rather than anger unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction. So whenever you find yourself getting angry about a difference of opinion, be on your guard; you may find, on examination, that your belief is going beyond what the evidence warrants.

—Bertrand Russell

UPLIFTMENT OF MIND

—A LESSON FROM THE BHAGAVADGITA—

(Sri S. N. Rao, Ootacamund)

"Mind makes one bound; mind makes one liberated.

Mind is the cause of one's bondage; mind is the cause of one's freedom."

Thoughts are said to be seed forms, and they grow into maturity as we keep thinking of them. They may be good or bad thoughts, and human mind is the soil on which they grow. Mind is the perennial spring out of which arise all the ideas, aims and aspirations in man. Thought always precedes action, and it is thought that governs all human action. The quality of the mind, therefore, determines the quality of the aims and aspirations in man. Consequently, the quality of his ideas, aims and aspirations determine the quality of his action. Just as the water content of the spring determines the quality of the spring, even so the thought content of the mind determines the quality of that mind.

UTILIZATION OF THE MEANS: MIND

The problem, therefore, is how to make the mind truthful and beautiful, eliminating all that is evil, false and ugly. Mind is generally unsteady and wavering. How to make it steady and one-pointed, and what is that one point to which the compass of the mind should be directed? Sri Krishna gives us a solution to that problem, and that solution is reached in two stages. First stage is Abhyasa and Vairagya. (Gita, VI-35) Translated into simple English, the term 'Abhyasa' means constant practice, constant endeavour, and the term 'Vairagya' means detaching oneself from the sway of Raga which means attraction for the objects of the world. The latter term (Vairagya) is generally taken to indicate renunciation (Tyaga), but that renunciation is not the renunciation of the world, of family and friends, exclusively; it is not going about in sack cloth and ashes.

The essence of Vairagya consists in the giving up of egoism and the giving up of desires that corrupt the mind and debase one's life. Renunciation is for the spiritualization of the world,

it is realization of God in Man. To generate and cultivate that spirit of Vairagya, one must apply the principle of Abhyasa which consists in repeated effort and constant application of the mind to a chosen ideal. In the beginning of the process, our effort may not be continuous because the mind always shifts from one object to another. But the effort will not go in vain. Whenever the mind always shifts from one object to another, ideal, then and there one should try to bring it back under control through the instrumentality of the higher Self. (Gita VI-26). The effort must, however, be sincere and persistent. This bringing in the higher Self into operation and relating it to thought and action is the second stage in the sublimation of the human mind. It is the grand principle of *Uddharet Atmana Atmanam*. Literally translated, the principle means "let one uplift oneself by his own Self" (Gita VI, 5-6).

HIGHER AND LOWER SELF

This principle is profound though difficult of comprehension. Has man two selves, one higher and another lower? No. It is only one, not two. It is the condition in which the self finds itself that determines its nature, and by that condition we designate the same self as higher and lower. Take for example, gold. When it is in the condition of a mineral ore, it is lower and of inferior quality. When it is purified and sublimated by the removal of impurities, it becomes higher and of superior quality. Similarly the self, when it is governed by the body-mind complex and conditioned by the sense of 'me' and 'mine,' it is lower without the capital 'S.' When the same self is liberated from these limitations, it becomes the higher with the capital 'S.'

The term 'Atma' used here twice refers to these two states or conditions of the same self.

In its essence, it is the same always. The core of self, whether real or empirical, is the sense of awareness; it may be conditioned awareness, as in the case of empirical self, or it may be unconditioned and all-comprehensive awareness, as in the case of higher Self. The lower self is almost always under the influence of the pulsations of egoity, and has, therefore, to be elevated according to the given chart and compass of the higher, the entire process comprising what is called the realm of 'becoming.' The higher always is, i.e., it is always 'Being' and has no need of any aid. The lower, on the other hand, needs undergo the process of 'becoming' towards the realization of 'Being.' With every attempt at 'becoming,' 'Being' gradually stands revealed.

SUPREME IDEAL

This 'becoming' is the urge behind all human action, conscious or unconscious. No human being is ever idle; he always yearns to do something, to become something. Generally, the sphere of human action is within the range of egoity and proceeds in several ways in the direction of 'becoming,' ending in the realization of 'Being' which is *Suddhatman* or Pure Self. That is where the process of raising oneself by one's own efforts (*Uddharet Atmanna Atmanam*) consists in. It is an axiomatic truth, a categorical imperative, the chart, compass and the pole star of life's action, the guiding principle of human endeavour, wherein the needle of the mind should always be directed towards the *Suddhatman* which is the magnetic point spoken of as the one-pointedness of the mind or *Buddhi* (Gita II-41). All the magnetism is in that *Suddhatman*, and the mind must be cleansed of the mud of the body-mind complex before that magnetism can freely flow into the mind of man.

ATTITUDE TOWARDS ACTION AND OBJECTS

When human action is thus based on *Suddhatman* and inspired by it, such action is termed "action in inaction and inaction in action." (Gita IV-18). Such action does not lie in the causal chain and hence does not produce reaction. The

person who engages himself in such action is called *Tattva-vid* (wise man). His action is generally on the divine plane. Action on the human plane is always associated with the notions of 'me' and 'mine.' There is the notion of the 'doer,' the thing done, and the result thereof. In the case of the wise man, these notions do not exist; his action enlightens and enfranchises action itself. Action in the causal chain produces reaction, and that reaction takes many forms, and hence bondage. In the case of *Tattva-vid*, though he engages himself in action as an embodied being, there is no instinctive urge for any particular fulfilment. (Gita-IV-19 to 23)

The sense-objects by themselves have no power or pull in them. We ourselves falling under the sway of senses, invest them with power and pull which they do not possess. This is a psychological fact. The more one is moved by the apparent reality of any object, the more one gets either attached to it or becomes averse to it. Human mind and the five senses are all facts influencing human action within the periphery of human life. There is also the higher and subtler aspect of the discriminating faculty in the mind, the faculty called *Buddhi* (intelligence), which is also a fact within that periphery. It is that *Buddhi* which weighs all sense-perceptions discriminating upon them, and brings one a sense of the reality of one's Self which lies beyond that periphery. The alley or the narrow passage through which one can rise above the *Gunas* (qualities born of nature), opens only that way. (Gita III-40 to 43)

Transcending *Prakriti* (nature) and its *Gunas* does not mean a forcible suppression of the senses and ignoring the existence of sense-objects; it means the realization of their limitations and the futility of their power over one's real Self. Man swings like a pendulum between belief and unbelief, between faith and doubt, and thus drifts like a piece of wood on the ocean of life. Why? Because he does not use his God-given gift of reason, his *Buddhi*. His faith wavers and shakes, if no support is given to it by his *Buddhi* Yoga

which alone opens out truth, destroys falsehood and fosters courage. The action of the wise man, Tattva-vid, is just like the way the Sun shines, the way the rains fall, the way the flowers bestow beauty and fragrance. All such action is for world welfare or Lokasangraha as the Gita calls it. The action of the Yogi is undoubtedly human, but it is always on the divine plane and has divine characteristics.

CONTENTMENT

A contented mind is a continual feast. So runs a trite and yet a pregnant saying. How to get that contented mind? How and why the mind gets discontented? Constant and persistent questioning in this manner is called introspection. Discontent arises because of the desires frustrated and hopes unfulfilled. Controlled desires do not produce as much discontent as the uncontrolled desires. Desire in man is generally unregulated and unduly excessive. Human action at the level of unregulated desires is much below animal action where simple instinct only operates. In man on the other hand, such action becomes Asuric (demoniac). Attachment and aversion in such unrestricted desires make the position of man pitiable and even worse.

The first step, therefore, in the direction of getting a contented mind is to regulate and control our desires and give them a rationale and a justification. By such regulation, a spirit of detachment is slowly and gradually generated. Controlled desires considerably relax the high tension of discontent, and ultimately takes away that discontent altogether. Only the mind unadulterated with unholy desires can comprehend and assimilate the teaching in the Gita, not a mind which is divided and subdivided and adulterated. Success and failure are one and the same for a man of dispassion, and they both enrich our experience and make us learn. It is easy to cry in adversity, and it is equally easy to smile in prosperity. Anyone can do that. It is very difficult to keep peace of mind both in pain and in pleasure. It is this equanimity that makes all the difference between a wise man and a fool. Equanimity is not indifference. Detachment is not lack of feeling. We do not transcend pain and pleasure by running away from them. We have to face and accept both before we can surmount them. Even-mindedness and detachment imply and involve a positive effort, not a negative attitude. Everything has a place in the universe, and we should know what that place is.

SANSKRIT, THE UNIFYING LINK IN INDIAN CULTURE

(Dr. S. Radhakrishnan)

There is a revival of interest in Sanskrit studies today. Many of the Indian languages are derived from Sanskrit and even the Dravidian languages have been much influenced by it. Sanskrit is even now the medium of communication among pundits in different parts of India. Sanskrit literature has moulded our habits of mind and patterns of behaviour. Its sway extends over large parts of Asia.

The Sanskrit classics are so welded into the marrow of our being that we often forget that we are what we are because of what they have made us. Sanskrit literature has plumbed the depths of the human spirit. The Epics and the

Puranas, the Kavyas and the Natakas reach down the centuries and shed their light on different aspects of our experience. They make permanent some moment of experience, some vision of beauty, some thrill of joy, some stab of pain, which man could not bear to lose. A few great men of genius have scaled the heights for us and made them accessible. They have a strange power to speak to each one of us in the language he or she can best understand. They help us to free ourselves from the cramping influence of the environment in which we live and look at the world from a more universal stand-point.

If we are obsessed with the problems of our

time, we become prisoners of a period. We will produce a world with every device for living and not much to live for. The Sanskrit classics tell us the way to the hidden country to which our real selves belong. The brief span of life given to us is to be used to reveal the enduring, the universal, the spiritual in us.

*Maunanna sa munir bhavati naaranyavasaanmunih
Svalakhsanam tu yo veda sa munih srestha
uchyate.*

"He is not a sage who observes silence, nor he who lives in the woods but he who knows his own nature is the best of sages."

Great works are national in one sense, but they are also universal in character. Any literature, if it is to fulfil its aim as literature, should go beyond the restricted limits of its peculiarities and endeavour to portray the feelings and sentiments common to humanity, and demonstrate the essential univertality of man. Only thus can a national literature maintain its special character and yet fulfil its role as a part of world literature. Sanskrit is the main language of the Hindu scriptures which have inspired a distinctive way of life. They tell us that Hindu religion is more than a creed, dogma, rite, or ceremony. It is an outlook which calls upon us to organize the life of the individual as well as that of society. The work of this institution has received the blessings of the *Acharyas* of the different religious persuasions—*Advaita*, *Visistadvaita* and *Dvaita*. Respect for other religious views is an expression *Anubhyascha mahadbhyascha saastrebhyah kusalo
narah
Sarvatah suaram adadyaat puspebhyah iva shat-
padah.*

"Like a bee collecting honey from flowers the in-

telligent should glean truths from all scriptures, small and great."

Too much blood has been unnecessarily and unjustly shed in the name of dogmatic obsessions. We want a world order which preserves regional cultures and not a world where everyone wears the same clothes, speaks the same words and cherishes the same beliefs. The conception of a great family of nations living together in peace, practising their own beliefs and regulated by justice within the law, remains our common objective.

It is our duty to be loyal to the spirit of our ancient seers and make changes in the letter of their directions. Simply because we repeat an old question, it does not follow that the question is the same. Questions are framed in relation to their context. The intellectual presuppositions of one age are not those of another. The conditions of our lives have been basically altered in the last fifty years more than in the last two or three thousand years. Civilization is not a static condition. It is a perpetual movement.

We have inherited not only elements which make for greatness but also forces of reaction, narrow-mindedness, disunion. We keep a tradition alive not by repeating what has been said but by meeting our problems in the same spirit in which the old seers met theirs. Our respect for tradition should not harden into an abandonment of independent thought and an unquestioning submission to authority. It is our duty to cast off whatever hampers our sense of justice even though it may be venerable with the history of ages or consecrated by familiarity.

IMPORTANCE OF THE INDIVIDUAL

Almost everyone considers himself important. Almost every man you meet feels himself superior to you in some way; and a sure way to his heart is to let him realize that you recognize his importance. We nourish the bodies of our children and friends, but how seldom do we nourish their self-esteem! I am not suggesting flattery. Flattery is out to fail and usually does. But flattery is from teeth. Sincere appreciation is from the heart.

Let us cease thinking of our own accomplishments, our wants. Let us try to figure out the other man's good points. Give him honest, sincere appreciation for them, and he will cherish your words years after you have forgotten them.

—Dale Carnegie

SWETASWATARA UPANISHAD

(Sri D.S. Krishnaiyer, Bombay)

Though the Dasopanishads (the ten principal Upanishads) are traditionally the greatest and the most authoritative of all the Upanishads, to my mind it appears that the Swetaswatara Upanishad should be ranked along with those ten Upanishads as one of the most soul-elevating ones. This Upanishad should be even more welcome to a spiritual aspirant as it is comprehensive in its scope and is supported copiously by other Shastras such as Yoga, Sankhya, Vedanta, etc.

FIRST CAUSE

The author starts with the criticism of other schools of thought who postulate various things other than God as the first cause. Some say that Time is the first cause; some others say that Nature is the first cause; and yet others say matter and energy, and so forth. The author lays down that all these are quite unsatisfying to reason and God alone who is the Supreme Being, one without a second, who is Absolute Consciousness, is the first Cause, the Cause of all the causes and the origin of the Universe and none other.

Everything else has a beginning and an end. God alone is eternal, beginningless and endless. He created Hiranyagarbha and other gods. He also created the universe, and Jivas also came from Him, subject to the operation of individual Karma. Along with Brahma, Vedas came into existence from Him. And Brahma propagated the Knowledge in the world through his Manasa-Putras (mental offsprings) such as Prajapati, etc. The author graphically says "Thou art the blue butterfly, the parrot, the star, the oceans, man, woman and all creatures."

IMMANENCE OF GOD

God pervades the whole universe. He is immanent and He is beyond time and space as Transcendental Being. He is Brahman. He is Ishwara, ruling and controlling the universe. Creation and dissolution are due to His power of Maya, an inherent Shakti of God.

The author says that the object of creation is due to the association of Prakriti and Purusha under the guidance of the Supreme Being. Herein lies his departure from the Sankhya system which does not recognize a Supreme Being for any guidance.

The author speaks of three paths for ordinary people to follow—Devayana, Pitriyana and Triyagmarga. He refers to transmigration of soul through the effects of Karma.

In speaking about ultimate analysis the author foreshadows the school of Vivarta-Vada of Sankara and the Parinama-Vada of Ramanuja. He says God assumes various forms and appears as the Universe. He produces this Universe and dissolves it like a spider which produces its own threads and withdraws them in itself. The Universe is His own glory.

PROCESS OF SADHANA

Though He is beyond sun and moon, these shine because He shines. He is the controller of matter and energy and Lord of the Gunas (qualities born of nature). He exists as oil in sesame seeds, butter in curds, fire in wood. The author invokes the aid of simple philosophy and general religious discipline for Sadhana. He inculcates devotion to God by Yoga practice, truthfulness, self-control and concentration and he assures the devotee can become Brahman. Meditation on Him brings about cessation of delusion and attainment of immortality. Efforts are necessary. Grace will come from Him and eventually one can merge in Him. The author assures us that he realized God and attained Brahmanhood by following the methods he has mentioned in this Upanishad. He speaks of God as partless, free from actions, tranquil, faultless, taintless, effulgent and omniscient Being.

In Mantra 11 of the VI Chapter the author gives us a most fascinating description of that Supreme Being.

एको देवः सर्वभूतेषु गूढः
 सर्वव्यापी सर्वभूतान्तरात्मा ।
 कर्माध्यक्षः सर्वभूताधिवासः
 साक्षी चेताः केवलो निर्गुणश्च ॥

"God, who is one only, is hidden in all things. He is all-pervading and is the inner Self of all creatures. He presides over all actions and all beings reside in Him. He is the witness and He is the Pure Consciousness free from the three Gunas of Nature."

This is the key Mantra of the Upanishad.

SYNTHETIC TREATMENT

This Upanishad may be considered as the basis both for Shakta and Advaita philosophy. There are Mantras which speak of the reality and glory of the universe. Yet there are other Mantras which say that this universe is only an appearance. This Upanishad may be considered as a link between the Dasopanishads and the Bhagavad Gita. A synthetic treatment of the various aspects of the Truth is very interesting and gives great solace to the searching soul. According to the author, the greatest aim of the devotee is Jivanmuktahood and eventual Videha-

mukti. He also recognizes what is known as Krama Mukti which some people attain through Upasana, and going through the Devayana Marga. These people ultimately attain complete Mukti, i.e., merger in Brahman. The author establishes the doctrine that there is no difference in the final state of these two classes of devotees as Badarayana does in his Brahma Sutras.

Both the theistic and the absolutist interpreters of the Vedanta find satisfaction in their conclusions on the authority of this Upanishad.

There is no rigid philosophy or technicality in this work. This is a simple yet grand statement of principles for man to follow. This is not addressed to any privileged or highly qualified classes of people. This is specially suited for the common man as his guide. All that it inculcates as stated above is devotion to God with truthfulness, self-control and concentration. This is the universal discipline. Who will not adopt these fundamental, ethical and spiritual principles, if only his aim is to advance spiritually?

May all become perfect by treading the simple and straight path shown in the Swetaswatara Upanishad.

SWAMI SIVANANDA ON STUDENTS AND CULTURE

Indian students are considered by many abroad as being very fortunately placed, as they have at their back a great and invaluable heritage of one of the noblest of cultures. But, here at home, in India, one of the most serious problems engaging the anxious attention of all educationalists and national leaders is the unfortunate neglect of and indifference to this noble cultural heritage by the average youth and the student of this country. The Vice-Chancellor of a leading University of India, who came specially to discuss this particular problem, very regretfully spoke of the absence of any well defined ideal in life for the students and their general lack of active interest in practical ethical ideals. He also admitted that this was, in great part, due to the total lack of ethical basis to the education that is imparted to them in

schools and colleges these days. "Unless," he argued, "they were given some specific code of conduct to follow and some pattern of life to conform to, how could anyone expect ideal behaviour and high standard of conduct from the young people who are to start to learn the art of living?"

Sri S.R., the distinguished visitor sought the advice and help of Sri Swami Sivanandaji Maharaj, for he felt that it was urgently necessary to supply this ethical basis, for otherwise, there was the certainty of the students, deprived of their moral moorings of time-honoured traditional ideologies, drifting into a state of heedlessness, without purpose or principle. This had to be averred. How was one to set about dealing with this problem?

Sri Swami Sivanandaji's solution was simple and direct. He said, "Meet the need by supplying the wanted commodity, viz., proper ethical guidance and inspiring moral ideals." But, then, how? His Holiness was quite clear on this point. Without hesitation he replied that the universities and colleges should arrange for true Sannyasins and men of renunciation and idealism to be attached to schools and colleges and live with the students and talk to them on the subject of Dharma and ethical management of one's life. They would inspire the young students towards ideals of virtue, self-restraint, goodness, righteousness and selflessness. They could bring home to them effectively the precious worth of this human life and the great and sublime purpose it had before it.

The teachers also require to be inspired and trained to lead an ideal life of noble virtue and goodness. Then alone they could influence the students. Batches or groups of both students as well as teachers should spend their holidays in ideal spiritual Institutions, where the country's great traditions of spirituality and ethical culture were being kept alive and practically lived. The students and teachers would get an ideal environment and atmosphere for such cultural transformation. The right type of literature would also

be put into their hands. Literature that did not merely supply them with facts regarding the material world, but literature that refined their character, literature that inspired and touched their hearts with the living flame of lofty idealism and started transforming them inwardly.

Sri Swamiji Maharaj then showed to the visitor some of the books he had already written, like *Students' Success in Life, Ethical Teachings, How to Cultivate Virtues and Eradicate Vices, Moral and Spiritual Regeneration of India, Ethics of the Bhagavad Gita*, etc. The Vice-Chancellor was impressed by Sri Swamiji's practical and realistic approach and appreciated his very valuable books on this important subject that he had come to discuss and seek guidance on.

The Vice-Chancellor was certain that this was the right and the best method in the situation. He promised to keep contact with Sri Swamiji Maharaj and report the progress of his plans. Before his departure, he received from Sri Swamiji a good lot of inspiring spiritual literature, including bundles of the leaflets, "Sadhana Tattwa or the Science of the Seven Cultures" and "Twenty Important Instructions." His last words were: "I am sure, Swamiji, that with your help and with your holy blessings, we shall surely do a substantial service to the students of India."

VIVEKACHUDAMANI

(Sri Swami Narayanandaji)

कल्पाश्व इवात्यन्तपरिपूर्णोक्त्वस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥४०१॥

401. How can there be a difference in the attributeless, formless, unqualified Brahman, which is fulness itself, absolute oneness like the ocean at the end of a Kalpa (Age).

Notes: कल्पाश्व=the waters of the ocean at the end of a Kalpa; इव=like; अत्यन्त=extremely; परिपूर्ण=full; एक्त्वस्तुनि=in the one reality; (the second line same as in the previous verse).

Commentary:—In the Pralaya (Dissolution)

at the end of a cycle of time, the entire world, it is said, is submerged in a vast expanse of water. Nothing but water exists then. This is the first step in dissolution, when the great elements rest in their own essential nature by resolving themselves into their primal cause.

The 'vast expansive Pralaya waters' is given as a comparison to the one Brahman, which is without a second in order to show the non-duality of Brahman.

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।

अद्वितीये पदे तत्त्वे निर्विशेषे भिदा कुतः ॥४०२॥

402. When darkness, the cause of delusion

and fear, is dissolved in light (there is no more delusion); similarly, in the Supreme Reality, which is unqualified, and non-dual, where does the question of difference arise?

Notes: तेजसि=light; इव=like; तमः=darkness; यत्र=where; प्रलीनम्=dissolved; भ्रान्तिकारणम्=the cause of delusion; अद्वितीये=in the non-dual; परे=supreme; तत्त्वे=truth; निर्विशेषे=in the unqualified; भिदा=difference; कुतः=where.

Commentary: In the darkness of ignorance, the Jiva commits various blunders. He mistakes the body for the Atman and is immersed in worldly enjoyments. In the dark the Jiva gropes at every step. But when the light is brought, the fear—delusion—disappears, and the person gains courage and assurance and walks straight. Even so, when there is only the one Atman everywhere, we should fear whom?

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥४०३॥

403. In the one supreme reality how can there be even the talk of difference? In deep sleep, which is characterized by unalloyed happiness, who has seen any difference?

Notes: एकात्मके=in oneness; परे=supreme; तत्त्वे=reality; भेदवार्ता=the talk of difference; कथं=how; वसेत्=dwell; सुषुप्तौ=in deep sleep; सुखमात्रायाम्=where there is only happiness; भेदः=difference; केन=by whom; अवलोकितः=is seen.

Commentary: In the state of deep sleep there is no question of any duality. There is no difference, pain or differentiation there. This is a universal experience. Even an atheist will say "I enjoyed sound sleep." "Just as in the case of deep sleep there is no difference or duality in the Brahmic consciousness," so say the Sruti and the realized sages. Ignorance does not exist. Doubt vanishes. The Jiva is in union with Siva or the Paramatman then, though that experience is not

carried to the conscious state except an awareness of undisturbed sleep.

न ह्यस्ति विश्वं परतत्त्वबोधा-

त्सदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरीक्षितो गुणे

न ह्यम्बुविन्दुमृगगृष्णिकायाम् ॥४०४॥

404. On the knowledge of the supreme Truth (arising), there is (seen) no universe in the ever-existing supreme Brahman. In the three periods of time the snake is never perceived in the rope or water seen in the mirage (of a desert).

Notes: न=not; हि=indeed; अस्ति=is; विश्वम्=world; परतत्त्वबोधात्=than the supreme Truth सदात्मनि=in the ever-existing self; ब्रह्मणि=in Brahman; निर्विकल्पे=supreme; कालत्रये=in three periods of time; न=not; अपि=indeed; अहि=snake; ईक्षितः=seen; गुणे=in the rope; न=not; हि=indeed; अम्बुविन्दु=water particle मृगगृष्णिकायाम्=in mirage.

Commentary: Existence is possible only Time which is limited to these three great periods according to Srutis (scriptures).

Though the snake appears to exist in a rope on account of one's delusion, in reality, there is only the rope. In the desert there is, in reality, water, but it looks as though there is a beautiful lake. Even so, this universe has no existence except such when the supreme Consciousness is attained. The Brahman only exists.

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥४०५॥

405. Duality is mere delusion, non-duality is Truth, in reality: thus the scriptures themselves declare. This is also experienced in deep sleep.

Notes: मायामात्रम्=only delusion; इदम्=this; द्वैतम्=duality; अद्वैतम्=non-duality; परमार्थतः=in reality; इति=thus; ब्रूते=says; श्रुतिः=scriptures; साक्षात्=themselves; सुषुप्तावनुभूयते=in deep sleep; अनुभूयते=is experienced

Commentary: The experience of deep

is proof enough to show that in reality there is non-duality. Duality has no existence. If you say that the world is seen to exist, the scriptures point out that you see the existence of the universe only because of your limited condition of mind. You see the blue colour in the sky, when the sky has no colour. You see snake where there exists only a rope. The same is the nature of your vision of the world. When Tattwa Jnana dawns, where is the universe? Where is the universe for the man in Samadhi or deep sleep? That which does not exist in a particular state never exists in reality. The universe is not an absolute Truth.

Scriptural passages abound in similar statements:

एकमेवाद्वितीयं ब्रह्म, ब्रह्म सत्यं जगन्मिथ्या

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितैः रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥४०६॥

etc. (Vide: Katha Up. IV, 11, Bri. II, iv-14, Mundaka II, ii-11, Chch, Up. VI, xiv and so on.

406. The learned men do not see the substratum as something distinct from that which is superimposed on it, as in the case of rope appearing as snake. The apparent difference is an account of delusion only.

Notes: अनन्यत्वम्=non-difference ; अधि-
ष्ठानात् = than the substratum; आरोप्यस्य
= that which is superimposed; निरीक्षितम्
is seen; पण्डितैः=by the learned; रज्जुसर्पादौ=
in rope and snake etc.; विकल्पः=difference;
भ्रान्तिजीवनः=result of delusion.

Commentary: In reality, the rope does not become the snake at any time. It is always rope only. The snake seen in the rope is nothing but

the rope. The difference that is visible is only on account of temporary delusion. If you mistake the rope for a snake, it is only you who are at fault. Even so, if you think there is something called the phenomenal world other than Brahman, it is purely your own error. There is nothing wrong with the thing that is seen.

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥५०७॥

407. The sub-conscious mind is the cause for this difference of the mind. When the sub-conscious mind ceases to exist, there is no wavering of the mind, too. Therefore, this sub-conscious mind should be made to rest steadily in the supreme Atman.

Notes: चित्तमूलः=the seed is sub-conscious mind; विकल्पः=difference; अयम्=this; चित्ताभावे=when sub-conscious mind is destroyed; न=not; कश्चन=any; अतः=so; चित्तम्=sub-conscious mind; समाधेहि=steady; प्रत्यग्रूपे=in the supreme; परात्मनि=in Paramatman.

Commentary: Chitta (the sub-conscious) is the root-cause of all sufferings. The conscious mind operates in the waking state only. This sub-conscious mind operates in all the three states. But it is particularly active in deep sleep state.

When the Chitta is made to rest in the Atman within, it will cease to operate. Then the functioning of the conscious mind ceases. The mind merges in the Paramatman, and thus the state of one-pointedness, Dharana, is achieved, which ultimately leads to Dhyana (meditation) and Samadhi (superconscious state).

EASY PATH TO GOD - REALIZATION

This work of Sri Swami Sivananda is divided into seven chapters, namely, To the World-Minded, Goal of Human Life, Path to Peace and Happiness, Brahmacharya—Its Necessity, Real Education and Its Benefit, How to Lead the Householder's Life, and Sannyasa and Salvation. Price

Rs. 2/-, pp. 167 Cr. 8vo.

The Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

CONDITIONED REFLEXES AND AWAKENING OF THE SPIRIT

(Sri Manohar S. Kelkar, Bombay)

We all, and especially, the modern medical science, owe a great deal to Pavlov, the noted Soviet scientist, for his discovery of the Theory of Conditioned Reflexes. The reflex action which is a simple nervous mechanism was known long before him; and in enunciating his new theory, Pavlov appears to have lifted the veil from the eyes of medical men to show them how deep the implications of the so simple a reflex action can be. He demonstrated how the reflex action throws light on human behaviour. In USSR today, Pavlov's theory of Conditioned Reflexes forms the basis of Soviet psychology. His theory is simple, and convincing, yet its wide application in different fields of psychology is amazing, indeed! It is now a universally accepted theory. Let us try to visualize and see how far it guides us on our path towards the Godhead.

REFLEX ACTION

To demonstrate a conditioned reflex, Pavlov did a series of experiments on a dog. When food was kept before it, salivation (flow of salivary juice) took place in its mouth. Pavlov so arranged that at the time of keeping the food, an electric bell was also rung. After some such repetitions, it was observed that salivation occurred in the dog's mouth exactly at the ringing of the bell, although no food was kept in front of the animal.

We know that salivation at the sight of food is a simple reflex action. But in this peculiar case salivation took place even in the absence of food and precisely on hearing the ringing of the bell. Such a peculiar reflex action was named as a Conditioned Reflex. Conditioned reflex is thus a response, e.g., salivation in the case mentioned, to a pseudo-stimulus, i.e., the ringing of the bell in the above case. It seems as if the bell hypnotized the dog, bringing about salivation which was indeed unnecessary, when there was no food placed in front of the dog.

Pavlov means to say that even the entire

human behaviour is under the spell of hypnotism or delusion caused by conditioned reflexes; and it is this shocking fact which is profoundly interesting and which is gaining wide recognition and popularity in the medical field.

BLANK DRUGS

Some striking instances may be quoted now to support the above statement. A patient of asthma smells a rose when he gets an attack. His attack subsides after the smelling of the rose. This is his usual habit. Now after some days, when he gets an attack again, he is given to smell an artificial rose. It is found that the sight of the rose is sufficient to minimize the attack to some extent. It is not necessary to have a real rose of sweet smell.

Similarly, sleeping drugs gradually reduced, produce the same effect of sleep. After a few days a lemon drop imitating the sleeping tablet may be given to the patient (without his being aware of the fact), and we are wonderstruck to observe the sleeping effect that has been brought about.

The drug (atropine), which causes changes in blood pressure, pulse rate, breathing, etc., is injected into a patient. After a few days distilled water is injected in lieu of the drug, and similar effects as those produced by atropine are again observed.

There have been a number of experiments with placebo pills or blank drugs to induce sleep or relieve pain and so on, while, of course, the patients thought that genuine drugs were being used, and it is interesting to note, a number of them do react favourably, though not everyone.

Many other instances, too, go to prove that the nervous system is very liable to succumb to simple habits. On closely analyzing our daily activities of life we notice that most of them are nothing but conditioned reflexes. We will now see how it is of absorbing interest to observe our daily activities in the light of conditioned reflexes.

CONDITIONED STIMULI

Thus if we are regular in taking our meals at particular hours, we feel hungry at that particular time the next day, if we do not take any food. The hunger may remain for some time and then pass off. After an hour or so, when the usual time of meals has passed, we may feel the fullness of the belly though no food might have been taken. This fact shows that hunger is a phenomenon of conditioned reflex, here the stimulus being the time.

Sleep, too, is another such phenomenon. When we are accustomed to sleep at a particular time, we do not require much effort on our part to go to sleep at its usual time. But either earlier or later than the regular time, we cannot fall asleep so easily. Besides time, calmness and darkness of night, our lying on the bed in the usual way, etc., also act as conditioned stimuli to bring about sleep.

Some people have got the habit that they would get headache on the day on which they would not take tea. Is not this also an example of conditioned reflex?

Some orators speak to large audiences very fluently and impressively. They are accustomed to their peculiar gestures or to drinking sips of water now and then. If they are prevented from their usual gesture or a glass of water during lecturing, and they are asked to continue it, their voice would come down, they may forget some important points of the speech, and the lecture would be a total failure. This, again, is an example which stresses the marked influence of habits on human behaviour.

INHIBITION

Proceeding further, we will now be able to see the reason why a teacher should be polite, gentle and friendly to his student. It is the common experience that parents or elders scold or spank children and forbid them from doing certain acts. In other words, children are always accustomed to keep themselves quiet or inactive,

both physically and mentally, on hearing words of scolding. Here the conditioned stimulus is scolding or spanking and the response is physical and mental inhibition or inactivity. This is a reflex cycle that has been set up in children. Now in a school, if a teacher, while teaching, scolds or punishes his students, they will be reflexly inhibited in their mental activity with the result that they will not grasp the subject as efficiently as they would have been able to otherwise.

EMOTIONAL RESPONSE

Human mind is a bundle of different habits or systems of conditioned reflexes which have been imposed on it since childhood. The mind may be compared to a machine responding in particular ways to particular situations. The response of mind as a rule is love, disgust, fear, hatred, joy, sorrow, etc. Even in adults, mind feels these varying emotions mechanically while responding to varying environmental changes. We find that the mind shifts from one emotion to another.

The reason for this is that right from childhood the mind has been moulded to feel different emotions according to circumstances, e.g., love, when mother takes her child to her bosom; disgust, when the child is prevented from doing something which it wants to; anxiety, while awaiting the arrival of a brother, and so on. We see that right from childhood, reflexes were set up in nervous system by virtue of which a child would feel certain emotions in certain situations. As it grows up, the reflexes do not disappear, but remain active and continue to function as conditioned reflexes. So, in adults, too, when similar situations are met with, same emotions, which were felt by a man in his childhood, are roused up again. This is how human life is under the spell of conditioned reflexes. Human life, seen from this point of view, appears to work so mechanically, so monotonously.

IDEAL OF SPIRITUAL ASPIRANTS

The work of a spiritual aspirant is to realize the self or the spirit. He has to be the master:

and not the slave of the conditioned reflexes which have been working up in him and which have constituted his life; and this is by no means an easy task, for the nerves which have been so far trained to adapt in their own ways to circumstances have now to be trained to commune with the self or the spirit.

Equally strong or even stronger fresh stimuli must now come into play to overcome the conditioned reflexes that have been so far working in the nervous system. This is the process of awakening the spirit. The spirit is hypnotized under the spell of conditioned reflexes. It would feel hungry at a particular time, and would require sleep at night. It would get angry with somebody and then emerge itself in hatred against someone else. It may run after woman at this moment, and hanker after gold a while after. To overcome these natural tendencies of the mind demands the conscious awakening on the part of the aspirant of the very many nerve centres of his brain which had so far helped to arouse his different habits and emotions through the process of conditioned reflexes, without their own independent judgment.

In other words, aspirants have to conserve the energy which has been so far outflowing through conditioned reflexes. When an aspirant is not able to concentrate on his *Ishtam* he is sure to find the answer in conditioned reflexes which hinder the progress.

VICTORY OVER CONDITIONED REFLEXES

Suffice it to say, great masters like Sri Ramakrishna Paramahansa could deal successfully with this process of inward awakening. Sri Ramakrishna said and showed by his own example that one can see God only if one has a keen desire to see Him. He got the vision of Kali when he was on the brink of suicide. This intense thirst for God vision at the cost of life must have abolished the conditioned reflex system in his body and his inmost desire to see the Goddess then worked out so efficiently as to bestow upon him the desire, Divine Vision.

Once he remarked: "God reveals Himself to a devotee who feels drawn to Him by the combined forces of three attractions: the attraction of worldly possessions for a worldly man, the child's attraction for its mother, and the husband's attraction for the chaste wife. If one feels drawn to Him by the combined forces of these three attractions, then, through it, one can attain Him."

Pavlov's theory of conditioned reflexes throws light on the same fact which was stated by Sri Ramakrishna at the end of the last century.

II

We have already seen that conditioned reflexes manifest as mechanical habits of life and, according to Pavlov, they form the very substratum for human behaviour. By their command, they compel man to lead a mechanical and monotonous life of slave and keep him at a respectful distance from the divine knowledge of his real spiritual nature. To quote a beautiful verse from Sri Sankaracharya who describes the fixed routine of human life thus:

बालस्तावन्क्रीडासक्तः तद्व्यस्तावत्तस्मिन्निरक्तः ।

वृद्धस्तावच्चिन्तामग्नः परे ब्रह्मणि कोऽपि न लग्नः ॥

(During childhood, man is attached to sports; during youth to a young woman; during old age to anxieties; but none communes with the supreme Brahman.)

RAZOR'S EDGE

Only one among thousands treads the spiritual path. To him our ancient seers have warned that as sharp as the edge of a razor is an aspirant's path. Our wise readers must have recognized that this razor is none else but "conditioned reflexes" which as a rule tend to allow scope for outgoing tendencies of the mind. The razor shatters all hopes of an aspirant to pieces, when he attempts to tread its sharp edge without being sufficiently cautious of it.

Although one may think of oneself as a Sadhak, or a Bhakta, or a Karma Yogi, or the like, he is yet an ordinary human being or more correctly a slave through the eyes of conditioned

reflexes. Until he has mastered them, his life is in no way better than the day-to-day human life, though it may be in some different form. It is as if human life has put on a new garb of Sadhana life. But strangely enough, aspirants, when they step into such a life often fail to catch this point and fall under the notion that they are quite safe now and are outside the danger-zone of worldliness. But how fallacious is this sweet thought is clearly brought to light by their own experiences in the sphere of their sensual response to the material world.

A Sadhak (spiritual aspirant) must be careful enough to equip himself with certain qualifications before embracing the spiritual path. These qualifications are such as will help him to concentrate on his ideal and to reach the goal quickly. They are deduced from everyday observation of human life.

TRANSMUTATION

My argument is that mental tendencies which urge upon man to fulfil his human ambitions and which thus over-rule his mode of life and behaviour, if discriminatively applied to the spiritual quest, must be able to fulfil such an aspiration, too. Tendencies or drives of mind act as guides or sources of inspiration for the achievement of a purpose in any walk of life. If the materialistic or worldly nature of such drives is transformed into genuine spiritual one, good results should be expected in the spiritual life as well. For now, the new spiritual drives will bring about an entire change in the life of the individual, and as he proceeds further with his Sadhana, reflex nerve centres in his body would adapt themselves to help him in his new pursuit.

Pratyahara (abstraction from senses) is an excellent example which illustrates such a change. In Pratyahara the Yogi is unaware of body-consciousness. His energy of the nervous system in lieu of making him body-conscious and world-conscious, makes him concentrate more devoutly on his Ishtam. Of course, the Yogi has to achieve such a state through great discipline and effort. But once a substantial progress is achieved, the Yogi finds that the mere thought of Ishtam makes him forget about his body and the rest of the world.

In Sri Ramakrishna's life, we see that he used to pass into divine, ecstatic states on singing the names of Mother Kali. His singing was charged with intense love for the Divine Mother, and that is how he passed into Samadhi. Even so, if an aspirant's activities are charged with such an intense zeal and thirst for God, by practice the activities themselves will intensify his

love for God just as singing did in the case of Sri Ramakrishna and helped him to reach God. This is what I mean by saying that barriers can be converted into beacon-lights if they are appropriately understood and exploited by the aspirant. In other words, the Sadhana-life must be charged with genuine spiritual aspiration.

SPIRITUAL URGE

In Srimad Bhagavad Gita, the Lord declares,

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

(Gita: VI, 43)

(There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus!)

From this it is clear that once a conscious awakening of spiritual thirst has dawned in man, it does not die or decay, but it remains as the predominant spirit in the next birth. Not only that, but this spirit also graces him with more favourable environment for the continuation of his Sadhana. This stresses the importance of 'drives' in human life.

A genius urge or a keen desire for Self-realization is thus very vital to an aspirant; and this is the foremost qualification a Sadhak must possess. Our every-day experience reveals that a child comes across a toy, sees it (desires for it) and then conquers it. Similarly, when one comes to hear about God, one must have a longing in the heart to commune with Him. The greater the intensity of such longings, the quicker the progress!

ONE-POINTEDNESS

The next vital need for an aspirant is that there should be a singular desire for God-realization and there should not be any other selfish cravings. The energy systems in the body should throb under the impulse-force of the one cherished longing only. It means that intelligence centres, psychic centres and other reflex centres of the nervous system should aim themselves at the total fulfilment of the spiritual aspiration only and they should not be distracted by other selfish motives.

To accomplish these two qualifications, the mind should have a natural dislike for worldly pursuits. The earth-earthy life is only a mirage; it is monotonous and animalistic.

An aspirant should qualify himself with such a type of discrimination (Viveka): "The world is unreal and God alone is real." Hence one should make up one's mind not to hanker after the unreal, but to strive for the Real.

DISPASSION

The next qualification that an aspirant should possess is dispassion (Vairagya). For the concentration of mind to succeed, it is very essential for a Sadhak to be indifferent to sense-objects, such as sound, touch, sight, etc., for pleasure's sake. For if the mind remains attached to sense-objects, his energy for Sadhana will be wasted along these channels. And there is also a potent danger of his desire for God-realization becoming weak,

Another important necessity is a suitable place for Sadhana. An aspirant must be shrewd enough to select a favourable place for his spiritual practices. Here I may point out the fact

that only a few can be fortunate to do so. For, the place should be such where there should not be any sorts of worldly distractions. Again the Sadhak must be able to arrange for himself his daily necessities of food, clothing, etc. The surrounding atmosphere should not be injurious to health; on the contrary it should be health-giving peaceful, and inspiring.

Equipped with these qualifications, an aspirant should proceed on with his practices, according to the injunctions of the scriptures. The aspirant should try to develop these qualifications. His mind should stand adamant as a rock, unmoved by the winds of worldliness, and on this rock should flow the holy stream of pure love for God!

JAMBUKUMARA

—AN ANCIENT JAINA TALE—

(Sri Puran Chand Samsookha, Calcutta)

In ancient times there lived, in the city of Rajagriha, a very wealthy merchant named Rishabhadatta. His wife, Dharinidevi, bore him a son who was named Jambukumara. Jambu was the only son of the merchant. In his boyhood he was brought up and educated in the different branches of knowledge as perfectly as only the son of a rich merchant could ever afford to be. Gradually he attained youth, but the more his youth was blossoming into strength and gracefulness, the more his mind was recoiling from the pleasures and luxuries of life. He steered clear of those various sense gratifications which rich men's sons normally covet and enjoy.

At this time Sri Sudharma, the fifth Ganadhara and chief Acharya of the Nirgrantha Jaina community, who had been initiated by Lord Mahavira himself, was staying on the outskirts of Rajagriha where he had arrived earlier. Jambukumara often used to visit the Acharya, Sudharma Swami, and came under the influence of his teachings. At this Jambu's parents took alarm. Feeling very anxious that their only son might leave home, they began to think of the means of preventing it. As an antidote to the young man's strong tendency towards renouncing the worldly life, they arranged for his marriage to eight beautiful, well-educated girls in the first bloom of their youth, each a daughter of a rich merchant. Before the marriage, they had told the parents of the girls about Jambu's distaste for worldly life and that if their daughters failed to cure him of this distaste and if he renounced the world, they (his parents) would not be held responsible for it.

UNMOVED

However, Jambu was married to the eight girls. After the marriage each of the girls came from her parent's house with eight crore gold coins received as dowry, and sat in front of Jambukumara. Their extraordinary beauty, their graceful figures, radiant with youth and lovely with adornments, would have cast an instantaneous spell upon any young man, but Jambukumara, whose mind was fervent with spiritual aspiration, remained absolutely unmoved by the beauty of the young girls and the embellishment of the piled-up gold coins. He had not forgotten the strict vow which he had taken from Acharya Sudharma Swami of not touching the body of a woman. Silent he sat, quietly reflecting on the transience of the world.

After a while, breaking the silence, Jambukumara addressed these words to his wives: "Let me tell you what happened to me only yesterday. When I was returning from the outskirts of the town I saw that the princes were testing their strength by the road side by throwing iron balls. As I passed by the place, a heavy ball dropped just in front of me. It all but hurt me. If I had advanced even a step more, the ball would have landed right on my head and killed me. After this incident, I went back to Sri Sudharma Swami pondering over the transitoriness of life, and took a vow from him that so long as my life endured, I must make the best use of it. I was quite unwilling to marry, but was forced to do so by the importunities of my parents."

Samudrasree, the oldest of the girls, said: "The incident seems rather to prove that you, sir,

the favoured of the gods, have been born with a long span of life for the sake of enjoying the pleasures and comforts of the world."

PURPOSE OF LIFE

Jambukumara replied: "I am not in the least afraid of death or accident. What I mean to say is, that so long as the person is alive, so long as he is strong enough to work, he should employ all his capacities for the good of the soul, for the good of others, for the good of the whole world. Human life, which is so difficult of attainment, should not be squandered away in voluptuous pleasures. From the moment I was fortunate enough to meet Sri Sudharma Swami and learn about the ideal of his life, which is full of spiritual aspiration and renunciation and dedicated to the good of the world, I have fixed the goal of my life. I have not the slightest craving for the sensual pleasures of life. What consumes me is an intense aspiration for a plunge into the glorious life of renunciation and non-attachment."

Samudrasree: "What you say, sir, is true, but please see that you do not have to repent Afterwards like the stupid farmer, Vaka. Have you, O favoured of the gods, heard of the example of Vaka?" When Jambukumara replied in the negative with a smile, Samudrasree continued: "There was a farmer named Vaka. He had only a few acres of infertile land which produced nothing better than third-rate paddy. He lived on that paddy. One day he went to a relative's house in another village. His relative greeted him with due courtesy and gave him bread and molasses to eat. Vaka had never eaten such food, so he was much pleased and ate with great relish and satisfaction. The new food was so delicious that he was simply charmed by it, and learned from his relative how to grow wheat and sugarcane. Back home, Vaka tilled his land which had been producing only third-rate corn, and sowed wheat and planted sugarcane; but as the land was almost barren and insufficiently irrigated, wheat and sugar did not grow. Repenting of his folly, the stupid farmer died of starvation. So it is up to you, sir, to consider now whether or not you run the risk of losing both the worlds, if you give up the real pleasures of the present in your avidity for the greater happiness of the next world."

COUNTERPOSE

Jambukumara answered: "Have you not heard of the crow of the Vindhya woods who died in consequence of an extreme greed for food? One day an elephant suddenly dropped dead on the bank of a stream in the Vindhya hills. A crow flew there, sat upon the carcass of the ele-

phant and fell to feeding on his flesh to his heart's content, thinking that he would thus feed on to eternity. It so happened that soon a great flood came, overflowed the banks of the stream and, carrying the elephant's dead body on its current, flung it into the sea. The crow was so much absorbed in eating that he was not aware of what was happening. When sharks dragged down the elephant's body into the sea, the foolish crow looked in vain for a refuge and lost his life in the deep waters. So those who are intensely attached to sense-pleasures are drowned like the crow in the ocean of the world and suffer untold miseries."

Such questions and answers between Jambukumara and his eight brides continued far into the night. At this time a stranger stepped into the room all of a sudden and sat down by the side of Jambukumara, who at once recognized him: it was Prabhava, the leader of a gang of five hundred thieves. Prabhava had stolen into Jambukumara's house with the intention of making off with the numerous wedding gifts that would be there on that night; but he was so much absorbed in the talk between Jambukumara and his wives which he overheard that he forgot all about stealing.

Prabhava was a Kshatriya youth. On account of some impudence on his part, he had been driven out from his house by his father. He then took to stealing as a means of livelihood and came, in course of time, to have five hundred thieves as his followers. People lived in constant dread of him.

TRANSFORMATION

On seeing Prabhava, Jambukumara said: "All this wealth you can freely take away, nobody will oppose you; I have not the least attachment to it. Tomorrow morning you will see me roaming about in the town with the beggar's bowl in my hand." As he was listening to Jambukumara's words, Prabhava felt overwhelmed by his spirit of renunciation. At the last word of Jambukumara, he said, his voice choked with emotion, "You have given up all this immense wealth as if it were a mere handful of dust. Though I am an evil-doer, I am not so mean as to steal what has been so nobly renounced. I have overheard all your talk. The darkness of my mind has been dispelled by the influence of your renunciation. From today I abjure this detestable profession of stealing. Nay, my heart has been saturated with the spirit of renunciation, thanks to the power of your holy contact. I too will accept the Shramana initiation from the venerable Sudharma Swami."

The next day, Jambukumara, his parents, his eight wives, his wives' parents, Prabhava and the five hundred thieves of his gang, all received initiation at the hands of the great teacher, Sudharma Swami. After Sudharma Swami's Nir-

vana, the high-souled Jambukumara became the leader of the whole Nirgrantha (Jaina) community. He attained Nirvana at the age of eighty. After him, it was Prabhava Swami who became the leader of the community.

BOOK REVIEWS

INTRODUCTION TO THE VEDARTHA SANGRAHA OF SRI RAMANUJACHARYA, by S.S. Raghavachar, M.A.; printed by the Mangalore Trading Association Ltd., Car Street, Mangalore 1 (Mysore).

This is a clear and concise exposition of Sri Ramanuja's philosophy as explained by him in his *Vedarthasangraha*. The author thinks that it was the Acharya's earliest work (page 2). The Acharya, while giving the primary place to the Vedas, proceeds on the basis of the religious authoritativeness of Smritis and Itihasas and Puranas also. Ramanuja's world-view is based on the concept of reality of things (Sat Khyati), the reality of God and souls and world, the souls and the world being the body of God, and the view of Bhakti (devotion) and especially Prapatti (surrender) are the means of Moksha (liberation).

According to him the Jivas are infinite in number and are atomic (Anu) in their essential nature. The Self is not only a knower but also a doer. God (Brahman) is infinite and eternal and transcends nature and souls, and is of the nature of absolute Jnana and absolute Ananda. Ramanuja is opposed to Brahman being called Nirguna and Nirvesha, to the doctrine of the identity of God and soul, and to the doctrine of the unreality of the world or of the world being due to Avidya. Moksha is said to be Kainkarya or service in Vaikuntha (Paradise). The author clearly explains Sri Ramanuja's concepts of Truth and Way and Goal.

—K. S. Ramaswami Sastri

MAHARSHI PARASHARA'S MAHA DASHA AND BHUKTI PHALA, by Nemmara N. Krishna Rau, Block A, Patri Nivas, 345 Chandravarkar Cross Road, Matunga, Bombay 19; 160 pp. fcap in two volumes; price Rs. 7.50 for both.

"The Maha Dasha and Bhukti Phala" of Maharshi Parashara is perhaps the most exhaustive work on this branch of astrology, and the first English translation is now available to the interested public. Herein the Maha Dasha Phala for each planet is given under some sixty classifications and Bhukti Phala under fifteen subsections. In short, for every conceivable combination there is a special Maha Dasha or Bhukti

Phala available.

Bhukti Phalas are particularly unique in two respects, in that (a) special Bhukti Phala is given if Bhukti Natha is conjunct or aspected by every other planet, and (b) an appropriate Graha Shanti for Maraka Dosha is also given.

The book is divided into ten chapters, one for each of the nine Maha Dashas and Bhuktis.

It is agreed by many that Rahu and Ketu Maha Dasha Phala by other authors have not been dealt with in such exhaustive and minute details as by Maharshi Parashara, and at least in that respect this work is a valuable addition to the existing literature.

BHAVAN'S PUBLICATIONS

POCKET GANDHI SERIES: (1) "God is Truth," (2) "Food for the Soul," (3) "The Law of Love," and (4) "The Science of Sat-yagraha"; price Re. 1.25 each; pp. fcap 8vo 100 each approximately.

HINDU CIVILIZATION, Parts 1 and II, by Dr. Radha Kumud Mukherji; price Rs. 2 each; pp. 411 (total) cr. 8vo.

IMMORTAL INDIA, Vol. I, by J.H. Dave; price Rs. 2; pp. 230 cr. 8vo and 24 illustrations. Available from Bharatiya Vidya Bhavan, Chaupatty, Bombay.

The good work being carried on by the Bharatiya Vidya Bhavan in the field of the dissemination of the religious, cultural, social and moral values that have been evolved through centuries in this country, hardly needs any mention. One is at once filled with admiration and appreciation for this great cultural institute which is, indeed, a national asset and deserves the support of all.

The four editions of the Pocket Gandhi series give the choicest selections from the writings of the Mahatma which have been compiled from various sources such as his autobiography, correspondence, *Young India*, *Harijan*, etc., and grouped under respective titles mentioned above, each appended with an Index for ready reference.

These four pocket editions will not only inspire all those who aspire for a noble perspective of values but will also be standard reference books on spiritual and moral laws. The first three editions, namely, *God is Truth*, *Food for the Soul*,

and *The Law of Love* reflect the Mahatma's concept of Divinity—which is expressed through truth and virtue—and his innate conviction of the eternal worthiness of non-violence and pure love, whereas the fourth edition, *The Science of Satyagraha*, gives his practical experiences of life-long experiments in the technique and philosophy of passive resistance.

Hindu Civilization is a scholarly work on the history of our civilization from the prehistoric times till after the age of the Buddha, i.e., 325 B.C., which has been very ably presented by a great historian. The first part begins with a data of prehistoric cultures; the ages of stone, copper, bronze and iron; the Indus civilization; and the peoples, languages and the religions of the period. Then it deals on the coming of the Aryans; Rig Vedic civilization; later Vedic civilization; and the civilization that is revealed in the post Vedic literature such as the Sutras, the Epics and the law books. The second part covers the period from 650 to 325 B.C., dealing exhaustively on the political, economic, social and religious conditions then prevalent in northern India, together with many auxiliary subjects.

Immortal India is an interesting work giving a scholarly account of the famous places of religious and historical interest such as Kasi, Rameswaram, Ayodhya, Ujjain, Kedarnath, Badrinath, and 18 other centres of pilgrimage,—a narration which reveals many little known facts and is particularly embellishing in nature.

WORKS OF SWAMI MADHAVTIRTH

NEW DEPTHS IN PHILOSOPHY, pp. cr.

8vo 111, Rs. 2;

GRACE OF GOD, pp. 111, Re. 1;

SOCIAL REVOLUTION AND PHILOSOPHIC PLANNING, pp. 120, Rs. 2;

ONE WORLD GOVERNMENT, pp. 124, Rs. 2.50;

ORIGIN OF THE UNIVERSE, pp. 92, Re. 1.50;

NATURE OF ERROR AND EVIL, pp. 91, Rs. 2;

Published by the author, Vedanta Ashram, Post Valad, Dist. Ahmedabad, Bombay State.

His Holiness Sri Swami Madhavatirthaji, a scholar, saint and religious reformer, is well-known in Gujarat for his keen interest in the propagation of ancient knowledge and reinterpretation of the ancient ideals through a new perspective and original, scientific analysis. His emphasis is on the practical aspect of spirituality and reformation of society through the inculcation of ennobling objectives which many cherish but are hardly able to put through in practice. The idealism of

Swami Madhavatirthaji is dynamic and is endowed with a unique vigour and zest, and although he is a staunch votary of the Advaita philosophy and Vedic traditions, his approach is very interesting and original. His interest in social welfare is sincere, albeit it would hardly be possible to effect a general acceptance of his theories, as is the case with most of the theories, but one would certainly get a tremendous amount of food for thought by perusing the Swami's work.

The subjects of causation, Maya, ignorance, modern science, integration of diverse values, etc., are dealt with in *New Depths in Philosophy*. *Grace of God* contains the spiritual experiences of a devotee. *Social Revolution and Philosophic Planning* gives an outline of the philosophical basis of social revolution, and of the subjects of human environment, social behaviour, thought and action, law and ethics, modern currents in life, science of eugenics and so on. *One World Government* is a treatise on the cultural, political and social integration of mankind. *Origin of the Universe* is a scientific and analytical work on a highly complex subject, whereas *Nature of Error and Evil* gives a philosophical and sociological interpretation of what are termed as error and evil, and the method for their removal in individual and communal life.

* * *

SRUTI VADYAS (Drones) by Prof. P. Sambamoorthy; *Sangita Vidyalaya, Annamalai Manram, Madras 1*; price Rs. 3.75; pp. 48 cr-quarto plus many illustrations.

Here is an invaluable addition to the literature on musical instruments, which will be of immense interest to students of music and research workers. Srimati Kamaladevi Chattopadhyay says in her foreward to this publication: "Prof. Sambamurti's book on the Drones is in a way the fascinating story of how man first drew pleasing notes out of a taut wire and thus created the instrument for making music. Starting with a single string.....our people in this country went on to multiple strings that could breathe a much richer resonance and become today an indispensable part of Indian music."

Some of the sections in this work deal on the origin and evolution of drones, tuning, stringed drones, wind drones, different systems of classification of musical instruments, and their maintenance and repairs. Prof. Sambamoorthy is head of the department of Music in the University of Madras.

YOGA, by Hari Prasad Shastri, published by W. & G. Foyle, Ltd., 119-125 Charing Cross Road, London, W.C. 2; price 3 shillings; pp. cr. 8vo 96.

In this handy publication is given a general outline of Yoga in a succinct, precise and lucid manner by a famous scholar and religious teacher, the late Dr. H.P. Shastri. The book is divided into five sections which are; History and Literature of Yoga; Philosophy of Yoga; Practice of Yoga; Three Yogis—Rama Tirtha, Sri Dada, and Kobo Daishi—and Illustrative Passages from the Literature of Yoga. The life-story of Kobo Daishi, a great Japanese master and inventor of the Japanese alphabet, who lived during the eighth century A.C., is highly inspiring, as also those of Swami Ram Tirthji and Sri Dada (of Aligarh).

RAMANA ARUNACHALA, by Arthur Osborne (second edition); published by Sri Ramanaashram, Tiruvannamalai, Madras State; price Re. 1.25; pp. cr. 8vo 66.

Here is an elevating study of the personality of a great saint by a western disciple which tries to portray some of the facets of the wondrous divine luminary that Ramana was. It also gives a brief account of his teachings and philosophical outlook and a comparative estimation with the Buddha.

RELIGION IN LIFE, by Minocher K. Spencer; published by the *Spiritual Healing Centre*, P.O. Ratnasobhapatipuram, Coimbatore; (price not mentioned) pp. 318 cr. 8vo, (second edition).

A comparative study of the various concepts of the basic tenets of religion and philosophy as enunciated by different faiths is found in this work by a distinguished spiritual personality. Some of the chapters dealt with herein are: Light of the Vedas; Light of Zoroastrianism; Golden Teachings of Buddha; Light of Christianity; Light of Islam; Personal and Impersonal God; Faith; Love; Prayer; Meditation; and Control of Mind and Will.

A PRACTICAL GUIDE TO SAMADHI by Sri Swami Narayananda; published by Messrs N. K. Prasad and Co., Biskidesh, U.P.; pp. cr. 8vo 296; price Rs. 4.00.

Swami Narayananda, who is a distinguished author of several works on practical spiritual life and theology, has made a remarkable contribution to religious and philosophical literature in the form of the above-mentioned publication, which, though dealing on an abstruse and lofty subject as the ultimate aim of man, actually offers to the reader the concept and the methodology of

all that are required for the preliminary preparation of a life attuned to the inner spirit, in harmony with itself and with others around. This book is, in short, a practical guide to all spiritual aspirants.

GOD'S MOMENTS, compiled by Sri Ram B. Motwani; published by Motwani Book Deptt., 34, Lokmanya Vastu Bhandar, Dadar Road, Dadar, Bombay 28; price Rs. 3; pp. cr. 8vo 177.

This is a book of quotations compiled from sayings and writings of famous saints and sages, poets and philosophers, statesmen and reformers—ancient and modern of the East and the West. This anthology of great thoughts and rare visions should be an inseparable companion of all those who wish to ennoble their lives and progress towards perfection, for thoughts decide the moral make up of man, and moral make up of his actions, and actions his destiny.

THUS SPAKE SANKARA, by Sri Swami Rajeswaramanda, published by Rama Tirtha Sevashram; Pidugurala Post, Guntur Dist., Andhra Pradesh; price 60 nP; pp. 127 pocket size.

The gospel of Sri Sankaracharya is beautifully summarized and presented through 108 sayings in this pocket book, which, in other words, convey, in a nut-shell, the essence of Advaita philosophy.

EAST AND WEST SERIES, a monthly publication of Sadhu T.L. Vaswani; annual subscription Rs. 2.50; published from 10, Connaught Road, Poona 1

Sadhu T.L. Vaswani, the well-known spiritual leader of Sindh, who now lives at Poona, deserves everyone's hearty congratulation and admiration for his indefatigable services towards the spread of the moral, cultural and spiritual ideals of life. His writings are now propagated through his periodical *East and West Series*, a monthly publication maintaining a very high standard, each of which is a pamphlet by itself, dealing on a single subject individually and without containing any other writing than of Sadhu Vaswani. Some of the issues deal on—Guru Nanak: Prophet of Light; Bhagavad Gita: the Song of the Beloved; Disciples of Jesus; and the Flame of Love (Lalshwari of Kashmir). Some of the issues also contain matters on different topics but all of them by Sadhu Vaswani.

ASHRAM NEWS AND NOTES

DAILY ROUTINE OF

YOGA-VEDANTA FOREST ACADEMY

The routine classes of the Yoga-Vedanta Forest Academy are being held as usual, the morning session being devoted to common prayers, meditation, Asana and Pranayama; the afternoon to discourses; and the evening to general Satsanga, including discourses, music performances, Sankirtan and Bhajan.

The morning class is conducted from 5.30 to 7.00 by Sri P.V. Krishnan, Yogasan instructor. The afternoon classes are held by Swami Jyotirmayananda, from 3.30 to 4.00, who is at present teaching the Yogavasishta, following which, from 4.00 to 4.30, Panchadasi is taught (in English) by Swami Prajnanananda. A supplementary Asana class is held from 6.00 to 6.30 p.m., by Sri P.V. Krishnan for new students requiring special attention.

At the evening Satsanga, from 7.30 to 9.30, discourses on the *Bhagavadgita* are given by Swami Jyotirmayananda and on Panchadasi (in Hindi) by Pandit Neelkanth Shastri. In addition, as time permits, the subjects of Bhakti Yoga and the *Upanishads* are also covered by Swami Premananda and Sri Santosh, respectively.

MUSIC PERFORMANCES, ET CETERA

As regards music performances, a regular feature during the month under review was daily vocal recital of melodious ragas, together with Bhajan and Namaskirtan, by Sri and Srimati Balakrishna Rao.

On 25 July, a repertoire of western music was rendered by a group of visiting Sadhaks from the West now staying at the Ashram. There were pieces of chorale, minuet and duet by John Sebastian Bach and a gavotte by Handel, among others; deeply stirring, languorous and charged-with-pathos negro spirituals; and soft, lilting folk songs in French, German and Hebrew,—in which Sri Leslie Shephard, of London, Elsa Barandun, of Switzerland, Henri Felix Majewski, of France, Assia E. Malkiely, of Israel, Werner Ruemmelin, of West Germany, and Leonora Rego, of Puerto Rico, participated. To some of the vocal music pieces, instrumental accompaniment was provided by flute (Elsa Barandun) and lute (Leslie Shephard). The repertoire was preluded with a discourse by Sri Leslie Shephard on a comparative general analysis of western and Indian systems of music, and wound up by two dance performances, after the Caribbean style, by Sri Irwin Troja, of Trinidad.

On other occasions, recitals on flute were given

by Sri Radhakrishnan, of Jodhpur, and Sri Lachhman Sharma, of Nabha, whilst among others who spoke during the month at the evening Satsang were Sri C.L. Kapur, Chief Producer of Educational Broadcasting, All-India Radio, Delhi, (on the technology of sound); and Sri Annangarachariar, a distinguished scholar from Kanchipuram (on the esoteric significance of the terms "Sivam" and "Anandam").

The President of the Indian National Congress, Sri U.N. Dhebar, visited the Ashram early in the month of July, and discussed with Sri Swami Sivananda the need of infusing a new vigour, dynamism, appeal and rationale into diverse spiritual concepts so as to effect a universal practical bearing of the values that could serve as a spiritual foundation of life, in every one of its avocations, modelled according to the needs of the time, common interest and general feasibility.

A batch of twenty high school students from Ambala Cantt., received here a brief training in the practice of *Asana* and *Pranayama*.

NEW PUBLICATIONS

The following publications have been released here during the month of July:

Self-Knowledge

Wisdom Nectar

Daily Readings

Easy Path to God-Realization

Guiding Lights

What Becomes of the Soul After Death
(third edition)

All of these are by Sri Swami Sivananda and published by the Yoga-Vedanta Forest Academy, except the last mentioned which is published by the Divine Life Society (Yoga Institute), Hong Kong.

The following are the booklets released:

Sivananda Upadeshamritam, published by Sivananda Jnana-Yajna Kendra, Varanasi.

Upadeshamala (second edition), which is a collection of Sri Swami Sivananda's four hundred sayings by the late Swami Krishnananda, of Madras.

Divine Love and Devotion, by Swami Narayananda, of Orissa.

PERIODICALS OF FOREIGN BRANCHES

Madjalah Kebatinan is a monthly journal of the Divine Life Society Branches in Indonesia, issued from Petjinan 34, Malang.

Penjedar is another Indonesian periodical which contains the teachings of Sri Swami Sivananda, among that of other authors, and is pub-

lished from Tjelaket 12, Malang.

In South Africa, as already reported, the monthly periodical of the Branches of the Divine Life Society is *Path to God-realization*, its sister periodical for children being *Divine Life for Children*, both of which are issued from 47 North Street, Durban.

In Denmark, the monthly bulletin of the Sivananda School of Yoga disseminates the teachings of Sri Swami Sivananda in Danish, the last issue of which contained Upadeshamala (or the four hundred sayings). The periodical is issued from Ryparken 24, Copenhagen and is edited by Sri

Edgar Sording. The President of the School is Yogi Aage Faergemann.

ANNOUNCEMENT

A Sivananda Dispensary has been opened at Surat by Dr. H. G. Vaidya, ICPS.

The Third Andhra Pradesh Divine Life Conference will be convened at Ontimitta, in District Cuddapah, during the month of December, 1958, its organizer being Sri Ramakrishna Reddy.

The Branches of the Divine Life Society in South Africa also plan to hold the annual South African Divine Life Society Conference, shortly.

BIRTHDAY CONCESSION

The Sivananda Publication League is glad to announce the birthday concession on the immortal works of Sri Swami Sivanandaji Maharaj as well as on other works on his life and teachings, on all orders received during the period beginning from 15th August and ending on 30th September 1958. A concession of twenty per cent on the marked price of the books will be allowed. Please do not fail to get your copies at the concession rate. The full catalogue of publications is available from the Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U. P.

LATEST SIVANANDA PUBLICATIONS

SELF-KNOWLEDGE is a unique work of the saint, giving his concepts of the universe, God, Avatara and Maya, and a detailed analysis of Brahma Vidya, Vedanta and Jnana Yoga, Bhakti Yoga, Japa Yoga and Karma Yoga. (Price Rs. 4, pp. cr-8vo 388 plus LXX).

WISDOM NECTAR deals on similar lines, but with more detailed instructions on the various aspects of divine life and practical Sadhana, within its twelve chapters. (Rs. 3, pp. 316)

THE GUIDING LIGHTS is another remarkable work containing 575 letters of the saint, addressed to different spiritual aspirants within the last five years, which have been grouped under twelve chapters. (Rs. 5, pp. 433)

WHAT BECOMES OF THE SOUL AFTER DEATH (third edition) meets the unflagging inquisitiveness of the human mind to know about an utterly enigmatic subject, and provides to the reader the author's views on Death, Soul's Journey After Death, Resurrection and Judgment, the condition of the Soul After Death, Doctrine of Reincarnation, Astral Planes, Spiritualism, and Conquest of Death,—all of which necessarily portray the beliefs as enunciated in Hinduism, while also taking into account some of the pertinent views of other religions. The book is published by the Divine Life Society (Yoga Institute), 44 Queen's Road, Central, Hong Kong, and is also available at the Sivananda Publication League, Sivanandanagar, Rishikesh. (Pp. 208 plus XXVII)

DAILY READINGS is a beautiful anthological work containing the saint's choicest writings on diverse topics such as Psychic World and the Process of Spiritual Evolution, Mental World, Patterns of Human Goodness, Evolutionary Aims and Techniques of Spiritual Perfection, and Yoga, Philosophy and Religion. (Rs. 2, pp. demi-16, 402)

SIVANANDA IN STANFORD UNIVERSITY gives the opinions of the erstwhile students of the Department of Comparative Religions in the Stanford University, San Francisco, on one of the pamphlets of Sri Swami Sivananda. (Rs. 2)

Please ask for a complete list of books to:

The Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

72ND BIRTHDAY OF SRI SWAMI SIVANANDA

The 72nd birthday of His Holiness Sri Swami Sivananda will be celebrated on a grand scale at Sivanandanagar on 8th September. The following is the tentative programme:

- 4.30 a.m. to 6.00 a.m. Common prayer, group meditation, chanting of Guru Stotras, Shanti Mantras, etc.
- 6.00 a.m. to 6.30 a.m. Yoga exercises and Surya Namaskaras.
- 6.30 a.m. to 7.00 a.m. Prabhat Pheri
- 9.00 a.m. to 11.00 a.m. Pada Puja to Sri Gurudev, Sankirtan, Bhajan and music recitals.
- 9.00 a.m. to 12.00 noon Havana and special Puja at Viswanath Mandir.
- 12.00 noon Sadhu Bhojan; common Bhandara.
- 4.00 p.m. to 6.00 p.m. Discourses on the life and teachings of Sri Gurudev.
- 6.00 p.m. to 6.30 p.m. Special Ganga Puja and Arati.
- 8.00 p.m. to 11.00 p.m. General Satsanga: Sankirtan, Bhajan, special music performances, discourses, etc.

All are cordially invited to participate in the celebrations, with prior intimation.

Disciples of Sri Gurudev and Branches of the Divine Life Society may celebrate the occasion in the best possible way so as to further the Divine Mission of Sri Swami Sivanandaji Maharaj through publication of his works, printing of leaflets and pamphlets containing his instructions, holding of public meetings and arranging discourses on his life and teachings, etc.

Voluntary contributions towards the furtherance of any of the activities being conducted under the guidance of Sri Gurudev at Sivanandanagar will be thankfully accepted by the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

SURE WAYS OF SUCCESS IN LIFE AND GOD-REALIZATION

The sixth edition of one of the finest works on self-culture and spiritual evolution, which has inspired and moulded the lives of thousands of aspirants, is now again available after a lapse of nearly five years.

Unique and admirably practical in its treatment of the subjects it deals with, rational and unambiguous in outlook, lucid and easily assimilable in contents, *Sure Ways of Success in Life and God-realization* points out the cardinal tenets of the culture of will and the various mental faculties, and teaches the methodology of Raja Yoga on self-discipline and spiritual evolution.

Herein are also dealt with, in detail, the process of the cultivation of virtues, character-building and self-reliance, as well as the means for the eradication of negative qualities which have been treated under twenty-three sections.

The book is wound up with several groups of spiritual instructions, an explanatory chapter on the maintenance of the spiritual diary, and "Yoga Alphabets" dealing with the various branches of Yoga Sadhana, succinctly.

The publication will be found specially interesting to the students of Raja Yoga and to those who would like spiritual theories to be presented in the form of practical methods.

For other publications of Sri Swami Sivananda, please apply to:

The Manager, Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

SRI KRISHNA JANMASHTAMI

The holy anniversary celebration of the advent of Sri Krishna will be held at Sivanandanagar on the 5th September. The special features of the occasion will be Mahapuja at Sri Viswanath Mandir (wherein also is installed a marble statue of Sri Krishna) with Laksharchana, Purusha-Sukta Abhisheka and other Vidhis. A special Havana will be performed for the peace and welfare of humanity. There will also be collective Japa of "Om Namo Bhagavate Vasudevaya" Mantra, Sankirtan and Bhajan, and discourses suitable to the occasion. All devotees of the Lord are cordially invited to participate in the Janmashtami Utsava at Sivanandanagar (with prior intimation) and join the worship at Sri Viswanath Mandir. Worship also will be offered on behalf of those devotees who are unable to attend the celebration, on request.

Manager, Sri Viswanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.

AWAIT !

ENSURE !

AUTOBIOGRAPHY OF SWAMI SIVANANDA

BEING SIMULTANEOUSLY RELEASED IN THE MAIN WORLD LANGUAGES

- * An authoritative document of a Life of Yogic Action
- * Stupendous Spiritual Experience of a Living Saint
- * A treasure of practical lessons for quick evolution
- * A vivid portrayal of the genius behind the ochre robe
- * His resplendent personality and pristine perspective
- * Brilliant intellect and all-compassionate disposition
- * His impetuous fervour for the uplift of mankind, and
- * Trilling Message to the people of this atomic era
—HAVE ALL BEEN LUCIDLY DESCRIBED HEREIN
WHILE GIVING THE GLIMPSES AS WELL AS OF—
- * His intense, rigorous quest for spiritual perfection
- * Novel and revolutionary methods of training students
- * His all-embracing attitude to diverse faiths and cults
- * How he diffuses himself in different parts of the globe
- * Through his monumental works and personal miracles
- * The main contours of his multiple fields of activities
- * Chief features of the place called the "ABODE OF BLISS"
- * Selections from his epistles that transform countless lives
- * His dynamic philosophy of absolute idealism, and
- * Unique teachings to meet the needs of all temperaments

—ARE ALL AWAITING TO BE SHARED BY YOU !

"THE WORLD THRILLER" THAT TO BRING RARE JOY, WISDOM AND GLORY
—HOPE, INSPIRATION AND COURAGE—

TO THE HEARTS OF THE MILLIONS ALL OVER THE WORLD !

A grand objective of all devotees and disciples to fulfil through their generous support
Towards its publication and circulation

—Secretary, The Yoga-Vedanta Forest Academy,

Sivanandanagar P.O., Dt. Dehra Dun, U.P., Himalayas

TRUSTEES OF THE SOCIETY

In pursuance of the resolution passed at the meeting of the Divine Life Trust held on the 15th of July, 1958, the complete list of the Trustees of the Divine Life Trust, as on date, is being given below for the information of the public:

- | | |
|--|--|
| 1. Sri Swami Sivananda (Chairman and
Founder-President) | 6. Sri Swami Madhavananda |
| 2. Sri Swami Chidananda | 7. Sri Swami Paramananda |
| 3. Sri Swami Krishnananda | 8. Sri Swami Raghunathananda |
| 4. Sri Swami Sivananda-Hridayananda | 9. Sri Sivaprem |
| 5. Sri Swami Premananda | 10. Sri Gauri Prasad (Retd. Judge; Legal
Adviser) |